

CHRISTIANITY DEFENDED

IN A

LETTER

To the RIGHT HONOURABLE

Simon LD. LOVAT,

(In the TOWER for HIGH TREASON)

On the IMPORTANCE of

REPENTANCE and FAITH in our LORD
JESUS CHRIST.

In CONTRADISTINCTION to the

Execrable Heresy of ARIANISM,

Its BELIEVERS and ABETTORS.

Occasion'd by Mr. F-----'s ACCOUNT of the *Behaviour* of the late
EARL of KILMARNOCK.

By a MEMBER of the CHURCH of ENGLAND.

*In the Beginning was the WORD, and the WORD was with GOD, and
the WORD was GOD, John i. 1.-----There are THREE that bear Re-
cord in Heaven, the FATHER, the WORD, and the HOLY GHOST :
and these THREE are ONE, 1 John v. 7.*

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Christianity Defended:

In a LETTER to *Simon Lord LOVAT*,

On the *Importance of*

REPENTANCE and FAITH in our
LORD JESUS CHRIST.

My Lord!

Nov. 5. 1746.

I Have lately read a small pamphlet, entitled, *An Account of the Behaviour of the late Earl of Kilmarnock*, publish'd by *J. F—r*, a Dissenting Teacher: his being a *Dissenter* indeed is but of little concern, with respect to the matter in hand. The question is, Whether the Author thereof has brought Honour to the *Cause* of RELIGION, by making CHRIST, the SON of GOD, the *Foundation* of his Admonition, Teaching, and preparing for Death the unfortunate Earl—or whether his *superficial Account* has not a manifest and horrible Tendency to the *effacing the Power of the GODHEAD* of CHRIST from the Cause, and substituting in its place, the maxims of *simple Fortitude* and pretended *manly Reason*.

THE many things already publish'd on this account, had in some measure damp'd my intention; but finding none of them to have the *Root of the Matter* in them, I thought it my indispensable duty to revise the *general part* of this *Great Man's elaborate performance*, in a serious
epistle

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Epistle to your Lordship. And lest your Lordship should be offended with its Publication, permit me to apologise, That it would be unreasonable in a thing of this nature to let it escape the *Publick Eye*, especially when it is consider'd how *universally* the *Account* has been read, and how much too the *Sentiments* of the *Author* square with the Generality of the *polite* part of the World.

BUT before I begin, I would premise, my lord, That greatness, opulency of fortune, or the dignity of man, is but as *vanity* when we treat of so sublime a subject as that of *eternity*.---- No man therefore, should presume to be so much of a *gentleman*, as to make *light* of the ill consequence of a *traiterous*, mispent life: because it is certainly sure, that if a man *die in his sins*, whether it be *Rebellion, Whoredom, Drunkenness, Blasphemy*, or in the breach of any other of the Laws of GOD, he *cannot see GOD* but to his eternal condemnation.

AND indeed, my lord, if we go upon the *scripture hypothesis* (the undeniable and fundamental rule of Faith and Practice) we shall find, all the pretensions of the enemies to our country fall to the ground. 1. That it is rebellion against GOD to oppose *the Lord's Anointed, and the Powers that be*, because *they are ordained of GOD, and whosoever resisteth the Power, resisteth the Ordinance of GOD; and they that resist, shall receive to themselves Damnation.* — Now Rebellion is in itself so glaring an opposition to GOD and his eternal Word, as to admit of no just argument or defence. It is enough that it is against the commands of GOD to *resist the Powers that be*, even tho' it be only by fomenting disquiet or discontent among the people. Turbulent, proud, and wicked spirits, whose minds are as the *troubled sea*, and whose ambition outstrips even the superlative rules of vertue and social society, are not only too common in almost all States, but are also a deadly poison working in the bowels of a nation. It is necessary therefore, that as soon as they shall be discover'd, to use them with that purgation as the wisdom of a State shall determine, and the nature of their crimes admit. In all countries, Laws and Rules
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of Government are, without dispute, adjudg'd the Bulwark of a peaceful nation, the Cementation of King and People, and the undeniable and conjoint Fundamental of the Happiness of both Parties.

WHEN a State is once settled, and peace and plenty flow in upon it; when it becomes, as it were, *the Land of Promise*, the peculiar Favourite of Heaven, blest'd with a mild and gracious Prince, and and a royal progeny of a like disposition (and for whose prosperity and life thousands of souls are daily making Intercession with GOD) how vain, how impious, how wickedly rebellious must that man be, who shall dare either to lift his *voice* or *hand* against so great, so richly instated a Providence? ----- Oh Sir! do but look back into the scenes that *you* and your *ambitious cotemporaries* have been engaged in. ----- View the *murders, rapine, plunder*, that follow'd your Rebellion against a well-settled, peaceful Government. ----- What desolation has it made on your account; how many thousand lives have been lost, families ruin'd, places depopulated: ----- and all for the sake of *ambition*, and in direct violation of your *oaths* as subjects, and of all ties both human and divine. ----- To a mind capable of gathering into his bosom the dreadful catastrophe, it must appear unspeakably shocking, as it carries with it the view of all the terrible desolations of Rebellion in the character of a dreadful, *intestine* War. ----- But, my lord, I mean not to insult over the Distressed, nor aggravate your crimes. I only occasionally just touched on the Rebellion, as a natural introduction to the thing intended; my principal and only design being to take a *general view* of the *Account*, and to treat of the *nature of Repentance*, and *Faith* in our LORD JESUS CHRIST, as the Eph. ii. 8. *only and principal motive* of our *acceptance with GOD*.

1. THE *initiation* of the *Account* carries with it an undoubted air of seriousness, that bespeaks and calls for due attention. When I first perus'd it, I must confess, my expectation was greatly rais'd, when the author says, p. 4. "That he took it for granted from his lordship's sending for *him*, that he would allow him to deal *freely* with

with him, and not expect to be *flatter'd*, nor to have the *malignity* of his crimes *disguis'd* or *soften'd*: for it was his opinion, that the *wound of his mind*, occasion'd by his publick and private vices, should be *prob'd* and *search'd to the bottom*, before he could be capable of receiving any remedy." Telling him also, that "*this* was not a time to *prevaricate* with him, or to play the *hypocrite* before GOD." — Such a noble and generous declaration rais'd my hopes still higher, that by and by I should find the doctrine of *Repentance* as nobly enlarg'd upon as the dignity and solemnity of the occasion requir'd.

2. AND what is still more, I was agreeably entertain'd p. 4. with the exhortation "to look upon himself as a *criminal*, whose sentence of death was scarce more *just*, than the execution of it was *inevitable*." — But alas, my lord, how short does he immediately fall of his *duty* and *plainness* of dealing, in not setting before him the *great danger* of his *soul*, if he could see himself under the dreadful sentence and *wrath* of GOD, *without* a CHRIST? — The particular circumstance that follows, *viz.* of his *working himself* up into that deep contrition and bitter remorse, and a *true temper of penitence*, which ALONE (he says) could *recommend* him to the Divine Mercy, is such a *robbery* of the Glory of CHRIST, that I cannot let it pass without remarking to your lordship, that *this* is laying Repentance upon a man's *own ability*, independent of the *gospel* system and method of salvation: — For 1. a man must be *convinced of sin* by the *Spirit of GOD*, before he can repent; 2. *Reason* (which is that faculty of the mind that weighs and considers the nature and property of things) cannot bring the soul to this contrition, without the *Spirit of CHRIST*: 3. This divinity stirring *within* us, causes us to *see* and *feel* ourselves *lost* by nature, utterly and for ever undone without redemption by *Christ's Blood*. And lastly, that as soon as a man has this *divine conviction*, and *spiritually believes* in JESUS the *friend of sinners*, his soul insensibly, as it were, feels his *burden* lighten'd, and the *Glory of GOD* breaking in upon him. — "The *terror* of the
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John xvi. 8.

Rom. iii. 25.

John viii. 9.

Acts viii. 37.

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sentence (says the *Accountant*) he endeavour'd as much as lay in his power to *repel*."—— Had he been here-upon taught, that the sentence pass'd upon the *Lord of Life* was much more terrible—to have his hands and feet nailed to the *accursed tree*----his head *crown'd with thorns* ----his *side pierced* with the cruel spear----his body all besmear'd with blood--- his dying thirst allay'd with *gaul* and *vinegar* ---- and all this for *Man!* ---- it might better have alleviated the *dreadful apprehension*, than all the vain infusions of *Fortitude* and *manly Reason* could have suggested.

My lord, flatter not *yourself* that any repentance can be apparent, but in a *total resignation* to the *Spirit* and *Will* of *GOD*.---- Your crime of Rebellion is great, but your Rebellion against the *King of Kings* is much greater, and which needs the application of *CHRIST's Blood* to blot it out.—— A man's being "a rebel against his conscience and *unvaried principles*, and in *violation* of his *oath* (to his king) solemnly and often repeated — his acting in direct repugnance to those Revolution Principles which he had formerly professed, &c. were certainly high aggravations of lord *Kilmarnock's* guilt, and ought to have struck his mind with the deepest remorse and horror—that so foul a crime could not be sincerely repented of, without the *deepest contrition* and *humiliation of soul*."—— But let it be consider'd, can a person in a *natural state*, and in the horrible guilt of Rebellion too, rationally affirm, That he can *give himself* this *repentance*, this *deep contrition*, this *humiliation of soul*, or *work himself* up to any pitch thereof? — Nay, but verily it is the gift of *GOD*. Eph. ii. 8.

3. As to the consequences of the Rebellion, p. 7. my lord, they are happily stop'd, and you like to be made a *glaring example* of, for your share in the conduct thereof. This is a matter that calls for no other attention here, than that the nation has felt *part of GOD's displeasure*; and will feel it yet more, in *another light*, if we do not *repent and believe the Gospel*.

Luke xiii. 3.

4. IN p. 10. there is a pretty, moral, florid description
C of

of lord Kilmarnock's laying the guilt of Rebellion to his "*careless and dissolute life*," and a good inducement for him to acknowledge *therefrom*, "the wisdom of Providence in so settling the train and order of things in this *moral* world, as that a life of *levity and extravagance* naturally lead to other the most *fatal extremes*."—I would to God, all the *Gentry and Commonalty* of the land were *thus* to consider. — But where is CHRIST? — Not yet to be found in the *Account*. —

Pf. cxlv. 9.

BUT moreover, my lord Kilmarnock is made here to say, "That it was a wise and righteous Providence he did not fall at the battle of *Culloden*, quite unrepenting, &c. — for that had the rebellion been successful, he should have gone on in his guilt, and have had many more *Oppressions and Murders* to account for before God." — The one part of this section may be left undiscuss'd, and submitted to that God *whose mercies are over all his Works*. — But the other part brings to my mind a solemn *idea* of the Ravage and Devastation productive of this Rebellion. — It is *confess'd* here, my lord, that *Oppression and Murder* WERE practised in the scenes of *pretension* to redress an *injur'd* nation. And amidst all my *ideas* of cruelty, the blowing up of the church of St. *Ninians*, rises strongest to my view, where (oh direful thought!) cruelty had its utmost extent; — *innocency* here suffer'd, and friends and enemies shar'd one lamentable fate! — But *they* are gone, and lord *Levat* left a remaining *spectacle to men and angels*. — Happy is it for you, my lord, that you have a time left for *recollection*, to gather into your bosom, all the *horrors* of the past scenes, and to *close in* with the blessed Jesus, *whose blood speaketh better things than that of Abel*; and whose efficacy is so all-powerful and prevalent at the Throne of God, that *tho' our sins were as scarlet, it is able to make them as white as Wool*. — But mistake me not, my lord, I would not here be thought to vindicate you in your Rebellion. No; but as you have thus unhappily forfeited your life to your country, take care you do not forfeit your *soul*, by letting your Rebellion *betray* you into such a *hardness of heart*, as to *stifle the conviction of conscience*, and make you believe, *there needs no repentance*.

Heb. xix. 24.

If. i. 18.

Pf. lxxxi.

Luke xv. 7.

5. I find

5. I find in the subsequent lines of the *Account*, that the noble penitent did once awfully mention the name of *Christ*, before the repetition of the words of his own prayer, "*Father, if it be possible, let this cup pass from me—nevertheless, not as I will, but as Thou wilt.*"—but "*thought it a mixture of profaneness with piety for such a sinner to make use of this expression of his blessed Saviour.*"—My lord, I am glad to read this: And oh! that your heart were ready to condemn Yourself also, for your unworthiness and treachery as well toward God as toward man. Oh! that you could but behold Him whose goings forth have been from of OLD, from EVERLASTING! Him who created all things BY JESUS CHRIST!—who being THE EXPRESS IMAGE OF THE FATHER, and IN THE FORM of GOD, thought it no robbery to be EQUAL with GOD!—who was clothed with a vesture dipt in blood, and whose name is called THE WORD OF GOD!—in whom dwelleth the FULNESS of the GODHEAD BODILY! and in whom are hid all the Treasures of Wisdom and Knowledge; and to know whom is Life Eternal!—Oh! my lord, let me intreat you to cast yourself upon Him; for behold He satisfieth and filleth the hungry, distressed soul, yea, even those who call upon his Name: Verily he will deliver you out of darkness, and out of the shadow of death, and break your bonds in sunder.—O that men would therefore praise the LORD for his goodness, and declare the wonders that he doth for the children of men!—The calmness that would proceed from hence, cannot be comprehended in the poor term of rational calmness, neither is this working yourself up to a compleat temper of resignation; nor can you so blindly believe the Arianism of this assertion, That "*from hence ALONE true comfort springeth.*"—My lord, true comfort proceeds only from true conviction of sin—repentance toward God, and FAITH in (both as to the GODHEAD and Manhood, and the reconciliation of our souls unto God, through the meritorious death and sufferings of) our LORD JESUS CHRIST. This is the Rock the believing soul builds on—while others perish in the pursuit of their own Vanity.—And truly, my lord, it is merely Vanity for the creature to presume to give himself any one of the Beatitudes of God --- because, all our ability cometh

Mic. v. 2.

Eph. iii. 9.

Heb. i. 3.

Phil. ii. 6.

Rev. xix. 13.

Col. ii. 9.

John xvii. 3.

Psa. cvii. 14,
15.

Acts xx. 21.

John i. 17. eth from, and is *spiritually wrought in us*, by Him, who
 Acts x. 36. is the *giver of every good and perfect gift*, and who is
Lord of All!

6. MY lord, This doctrine of *working ourselves up to a true temper of penitence and a more compleat resignation*, and asserting, That "*from this ALONE true comfort and rational calmness of mind springeth*," is such a strain of *incongruous Divinity*, that I believe no true rationalist can sensibly abide by. For alas, can *Reason itself* conceive, there is any true Repentance or Comfort, but *in and thro'* the LORD JESUS CHRIST? He must be a degree lower than an *Arian* that will assert this.—Again: Can a man *work himself into a true frame of repentance*, or find acceptance in GOD, by a true and lively Faith in CHRIST (as co-equal and co-eternal with the FATHER) but *through the influence of the SPIRIT of CHRIST?*—Or, can a man be born again, i. e. *renewed in the Spirit of GOD*, but by the operation of the Power and Spirit of the HOLY GHOST?—None but a rank *Arian* or *Deist*, dare advance so flat a contradiction to the revealed Word of GOD.—He that denieth this, denieth both the Father and the Son—but whoso denieth the Power of the Son, denieth the Power of the Father; and believeth not the record which GOD gave of his SON.

Gal. iii. 26. John iii. 3. Matt. iii. 11. 1 Joh. ii. 23. 1 Joh. v. 10.

7. MY lord, I am the more urgent on *this head*, because on this *receiving of CHRIST* in the mighty rushing wind, rests the eternal dependance of the *salvation of our souls*. Prize it therefore as the *exceeding riches of GOD*, the Pearl of great Price, the Hidden Manna, the White Stone, which no one knows save he that receiveth it.

Acts ii. 38. 1 Pet. i. 9.

8. IN p. 12. the Act. very judiciously advises his penitent to "a recollection of all his more *private vices*, and not to excuse and palliate them, but represent them to his mind with all their aggravations, &c. and moreover, to alienate as much as possible the love and relish of his former iniquities;" alledging, that "*without This* he could have nothing to recommend him to GOD's mercy, nor any well-grounded hope of it"—that he was to "get a strong
detesta-

detestation and aversion to sin, and to reflect frequently on the malignity, deformity, and horror of it in itself, as a stain to his reason, and the most ignominious depression to his nature," &c.— that "in proportion to the evidence of his repentance, and to That alone, could he have any solid expectation or hope of a pardon," &c. — Indeed, I am a little at a stand what to say to this florid, superficial strain of the eloquent Act. For 1. to me, it seems absurd, to talk to a dying man, of alienating his love and relish of former impurities — and to assert 2. That "without This he could have nothing to recommend him to GOD's mercy," and 3. For him to "reflect frequently on the malignity, deformity and horror of it in itself, as a stain to his reason; and that in proportion to the evidence of his repentance, and to That alone, could he have any solid expectation of a pardon:" — I say, the first proposition is not only absurd, but all the rest is absolutely shutting the glorious system of the Gospel out of the question, substituting in its room the ignorance, vanity, and self-sufficiency of the Creature.

OH! my lord, I earnestly invite you to cast yourself at the feet of CHRIST, as a lost, condemn'd sinner, crying out Luke vii. 38.
in the very bitterness of soul, *What shall I do to be sav'd!* Acts xvi. 30.
—To renounce yourself wholly as a wretch that *deserveth* Matth. xxiii.
the damnation of hell — who hath nothing to recommend 33.
Him to GOD's favour, but the Wounds of the LORD JESUS
CHRIST—that the stain to YOUR reason, the depravity of
YOUR nature, concenter in your REBELLION AGAINST
GOD, and that without the remission of sins HERE, by
the Free Grace of GOD, you do not expect to see GOD, but Acts ii. 38.
to your eternal condemnation — that the proportion of the
evidence of YOUR repentance, is, GOD be merciful to me
a sinner! — and that moreover YOU have no proportion
of Merit to plead from recollection, rational calmness, or
the seeing the malignity, deformity or horror of YOUR sins,
but what also is concenter'd in the merits, death and suf-
ferings of the GOD-man CHRIST JESUS.— And oh! my
lord, that I could persuade you to stretch forth your Matt. xii. 13.
hand after the Lord of life, and to lay hold of THIS Hope
of your salvation. — Oh! cry unto the LORD, and who
knows but the mighty rushing of his Love may suddenly
satisfy your hungry, empty soul!

- John viii. 9. 9. IT is here to be observ'd, my lord, that *conviction of sin* produces in the soul an utter *horror* of its *foulness* and *malignity*; and this is the first step to CHRIST.—None but CHRIST! None but CHRIST! will be the cry of a sincere and penitent soul. *Working himself* up to a pitch of abhorrence of his sins, is a *modern direction*, not *scriptural*, and consequently not of GOD. I know of no other repentance, than in being *grieved* and *humbled before* GOD on account of *sin*, which produces in us a just *detestation* of our own Nature, and the seeing ourselves *lost*, *condemn'd*, and for ever miserable (both by *original* as well as *actual* sin) without the application of the *death* of the LORD'S CHRIST.—But I deny that any man can *work in himself* this Gift of GOD. All his *Recollection*, *Reason*, and *manly Fortitude*, are like the figure of an *Idol* substituted in the room of the SPIRIT of Christ. And this is the rock on which the *wise*, the *Scribe*, the *Pharisee*, break in pieces, and all their *moulten Images* come tumbling down together. Set but up the Standard of JESUS CHRIST, and preach *forgiveness of sins* thro' his Blood, you astonish all the *banditti* of the *wise*, the *prudent*, and *self-righteous*. A *roaring* is presently heard as though you had risen in Rebellion against the King.---- But nevertheless, Sir, in this same JESUS are summed up all the sins of the whole world; and *whosoever believeth in Him*, hath such a *peace of GOD* possessing his soul, as is the only sure evidence and token of the sincerity of his repentance towards GOD, and our LORD JESUS CHRIST, and which passeth all Understanding. But indeed the natural man cannot conceive it, because it is *spiritually discerned*.—My lord, present such a soul as this, purified (tho' but in the lowest Sense) by Faith in the Son of GOD, with *halters*, *axes*, *racks*, and all the dreadful apparatus of death, he smiles at the glorious means prepar'd to drive his soul to the mansions of eternal bliss!—And oh! my unfortunate lord, that I could persuade You (even whilst you have opportunity) to lay hold, to close in with the Saviour of mankind, that you may have eternal life—and that too, you could, thro' the conviction of sin, (wrought in you by the Grace of GOD) see the depravity of your Nature by the nature of Sin—abstaining from all de-
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pendance of *working yourself into frames of repentance, or relying on any thing BUT the meritorious death and sufferings of the LORD JESUS CHRIST.*

THIS brings me, my lord, to a concise explication of this point, and which demands your most serious Attention. It is a scriptural maxim, and consequently the mind of the HOLY GHOST, that *repentance and humility* are always to be the just Preparative and Temper of the Soul, *before it receives Faith.* For a man must first be humbled, condemn'd in his own soul, before he can receive any real and *living Faith* in the SPIRIT of *Christ.* Gal. ii. 20. Inasmuch as this *Gift of GOD* causes us to have a lowly sense of our *unworthiness*, discovers in us the *sinfulness, nakedness, and misery of human nature*, and is the ornamental Grace of a Christian. And this Condemnation, this Spiritual Sensation of our *deformity to the original of Man*, cannot be wrought in us by any other Power than that of *the Spirit of GOD.* — FAITH, my lord, is *the Life of the soul*; and if you find this *mystery*, this *evidence of things unseen*, being and abiding in you, you cannot but be satisfied, that there is a *Certainty*, from a *divine consciousness*, that *GOD's Spirit beareth witness with your Spirit that you are a Child of GOD.* Heb. xi. 1. Rom. viii. 14.

MY lord *Kilmarnock's* acknowledging his Guilt and Shame in the late unnatural Rebellion, &c. without all doubt, ought publickly to have been declared. ----- But what I fix upon is, The laying *so much Strefs on This*, and leaving the *Wound* of his *Rebellious Soul* against *GOD and his CHRIST* in a manner *untouch'd, unprob'd*: For if the *Sense of Rebellion against GOD* be not the *object or cause of Repentance*, the confessing ones crime of rebellion against the *King* with ones dying breath, is merely *superficial*, and a plain indication, the *wound* was never search'd to the *bottom*, howeover the soul might stand in the merciful Eye of *GOD.*

MY lord, let me intreat your lordship to consider well, That when a man is *given of GOD* to see himself in the *soul, polluted state of sin*, he becomes restless and uneasy; his

- his soul is like *the troubled sea*, and unable to abide its own torment: he abhors himself as in *dust and ashes*, and looks upon himself as *miserable and poor and blind and naked*. As *convictions* increase, the *mind* becomes more and more uneasy, and ever restless (if we do not *stifle* those *convictions*) till JESUS the Mediator of the New Covenant, speaks *Peace unto the Soul*--- till it be *formed in CHRIST*--- till it receive that blessing *from on high*, "*Son, be of good cheer, thy Sins ARE forgiven thee --- go in peace, thy Faith HATH made thee WHOLE.*" ---- My lord, the renewed soul of man is of such a noble and vast extent, as to comprehend (in a great measure) *the length and breadth and depth and height of everlasting Love*---and *this Love is in the SON*. And He may as well cease to *be*, as to with-hold his *Love* from any who *seek, cry, and search* after Him.---- This is truly consonant with God's giving his SON to death, that *all THROUGH* Him might have life: that is, all who *believe* (*feelingly believe*) that JESUS is THE CHRIST, THE SON OF GOD, *co-equal and co-eternal* with the FATHER, VERY GOD OF VERY GOD, THE Saviour of the World---whom GOD hath sent forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, thro' the forbearance of GOD.---This, my lord, is Gospel, and as far from Arianism as Heaven is from hell.---More-
- Rev. iii. 17. over, He that believeth on the SON of GOD hath the Witness in himself: He that believeth not GOD, hath made Him a liar, because he believeth not the Record (and consequently not that the Father and Son are co-equal and co-eternal) that GOD gave of his SON; --- and this is the Record that GOD hath given us eternal life; and this Life is in the SON.---He that hath the SON hath Life; and he that hath not the SON of GOD hath not Life.--- My lord, these Postulata's are sufficient ALONE to overthrow all Arianism. And it is plain from the general issue, That it is not the prescription of a sovereign remedy that cures the disease, but the applying it: that as
- Matt. ix. 2. 1 John v. 10, 11, 12. 1 John ii. 2. God gave his Son to die, to atone for the sins of the whole world, He consequently would have all to be saved: nay, He willeth it: He desires it; and having provided this means for our acceptance in Him, has also provided

vided the Gift of Faith, as the consequent Effect of our reconciliation in the death of CHRIST; which being but Rom. v. 10. once applied to the soul, polluted, malignant soul, cleanses it, and renders it acceptable in the sight of God.

My lord, all that God requires of us, is, to receive the SON into our Hearts by Faith; having them sprinkled from an evil conscience, and our Bodies washed with pure Water. Yea, we are called to be an habitation of GOD Eph. ii. 22. through the Spirit; to be Saints here, and partakers of the Col. i. 12. inheritance of the Saints in light: for by Faith we receive, not the spirit of the world, but the Spirit which is of GOD: and in this is center'd the Sum of all the Promises, even eternal life, and joy and peace forevermore! — But he that receiveth not the SON, the Wrath of GOD abideth on him, BECAUSE he receiveth him not. John iii. 36.

How miserably off, then, are those men, who dare disallow the co-equality and co-eternity of the ever blessed TRINITY? Is it not written, I and my Father are ONE? John x, 30. and that none come unto the Father, but thro' the SON? John xiv. 6. Indeed, here stands the Mystery, incomprehensible without the SPIRIT of CHRIST: In this divine coalition, viz. the UNITY OF THE GODHEAD, consists that Spirit of Truth, I John v. 7. proceeding from the FATHER, the SON, and the HOLY GHOST: and these Three are ONE: altho' the Father is GOD, the Son is GOD, and the Holy Ghost is GOD: and yet these are not Three GODS, but ONE GOD. This, my lord, a man must believe, without wavering, not merely upon the principles or impugnance of a Creed, but as the Truths of the eternal SPIRIT of GOD. — Oh! that the Wind would blow from the Four Corners of Heaven on the A——s dry bones, that they might live! 9. That the Power of the FATHER, SON and SPIRIT, would divide the Marrow and Joints of those who dare presume to teach men the way of Salvation out of CHRIST, and Faith in his GODHEAD! — What a poignant Repartee must it occasion from an Atheist or Deist, to hear of a person who calls himself a Minister of the Gospel, teaching a condemn'd person the way to Heaven without making CHRIST the Door of his Salvation! — Indeed, one

- may find, now and then, the *Name of God* (occasionally) *edg'd in* through the course of the *Account*, and the *principal matter* to consist chiefly of bringing the unfortunate Earl to a just sense of his *rebellion* against his *King*, but palliating over the Sentences of *God* denounced against
- Matt. xvi. 16. *Unbelievers in JESUS CHRIST*: — Happy is it for you, my lord, if you choose a *better Pastor*. Let all his *Rhetorick* and *flow* of (*unmeaning*) language pass your eye; and be you entreated to be *reconciled unto God*, through
- 2 Cor. v. 20. *the SON*; and this thro' the Principles of the *Glad Tydings of Salvation* publish'd by the *Heralds of Heaven*, under the *Banner of the Cross* of the *LORD JESUS CHRIST*, in whom *whosoever believeth shall never die*.
- John i. 26.

10. THE Principle of Repentance, my lord, cannot, (as has been before observed) be seated in the *creature*, but received as the *Gift of God*. He calleth upon men every where to *repent and believe the Gospel*. Oh! then, my lord, *Go kiss the SON*; get an interest in his *Blood*, and rest not, night nor day, *wrestling with him* in Prayer, that you may be enabled to *smile* when the *hour of death* cometh, and be filled with all the *Fruition of Peace*.

Mar. i. 15.
P. ii. 12.

11. WE come now, my lord, to the more solemn part of the *Account*, viz. the time of the *decollation*.

I FIND by what the *Accountant* sets forth, that lord *Kilmarnock* declared, " he firmly believed in the great Truths of *God's Being* and *Providence*, and a *future state* of *Rewards* and *Punishments* for *Vertue* and *Vice*; and that he never had been involved in the *fashionable Sceptisms* of the *Times*, with respect to *Christianity*." — But

1. Would the *A—tant* venture to affirm, that a man can believe the Great Truths of *God's Being*, without, *I and my Father are ONE*? — and that mankind had been all eternally miserable, had it not been for the spilling of the *Blood of the God-Man CHRIST JESUS*? — 2. *Rewards and Punishments for Vertue and Vice*! and not for *Unbelief* in the *living Power* and *Spirit* of the *SON of God*? — What matters it whether a man fall into the *blind Sceptism* of a " base, degenerate age," or no, if the *Religion*

ligion of JESUS CHRIST is not made the ultimate End of all his Faith and Actions? — This, my lord, is a great delusion of the Devil, which keeps men shut up in Unbelief, doing despite to the Spirit of Grace. *Eyes have they and see not, they have ears and hear not, neither will they understand that CHRIST is All in All. the great Shepherd and Bishop of our Souls, and GOD over all, blessed forevermore!* — Yet, if men can but fix themselves upon the favourite system of Morality, they think they are safe. But if they would argue as men of genuine reason and understanding, they must with half an eye perceive, that “all Works done before FAITH, have in them the nature of sin,” and cannot be perform’d with acceptance towards GOD, till by Grace the grand motive of pleasing GOD is spiritually planted in the soul.

Heb. x. 29.
Ezek. xii. 2.
1 Pet. ii. 25.

12. I NOW pass, my lord, unto that part of the Account, wherein lord Kilmarnock is represented to appear diffident of the Sincerity of his repentance. He was here taught, (contrary to the doctrine of our LORD JESUS CHRIST) that “if he aimed at Certainty in this grand point, he might unnecessarily perplex and distress his mind—for such a Certainty (of Sincerity in his Repentance) was not attainable by persons in his condition.” — And that, “upon making an enquiry into his State and Condition, he should find he had more ground to hope that his repentance was sincere, than he had to fear it was insincere, the consequence would be, that he must, upon the whole, have more reason to hope than fear. [Here’s strong, manly, rational Religion!] And this, says the Act^t, in my opinion, was the highest pitch to which I could attempt to raise him.” — It is well, my lord, the Gospel of CHRIST is not hid from us, as from the ignorant Papists; that by this Standard we have liberty to measure things, whether they be of GOD, or no. And it might here be ask’d, upon what Authority could this holy penitent (as he is elsewhere called by the Act.) be excluded the Assurance of the Sincerity of his Repentance? Had he been a Member of the excellent CHURCH of ENGLAND, and piously adhered to the Purity of her primitive doctrine, he might have found, this positive Asseveration,

Believe

- Acts xvi. 31. *Believe in the LORD JESUS CHRIST and thou shalt be saved. And verily, my lord, none who ask the Blessing upon the evangelical system, are or can be excluded the Acceptance of GOD — since by FAITH we obtain the Promises, (which are Yea and Amen in CHRIST JESUS) as Heirs of eternal life. — But, my lord, what is Faith? I mean, that Principle for which the Saints so earnestly contend, and which is the grand Prospective of all Religion? Is it not, (as defin'd by a present living Oracle of the Church of England, and strictly agreeable to the doctrine of the Gospel) “ the demonstrative evidence of things unseen, the supernatural evidence of things INVISIBLE, not perceivable by the eyes of flesh, or by any of our natural senses or faculties? — Is it not that divine evidence, whereby the spiritual man discerneth GOD, and the things of GOD? — Is it not the spiritual sensation of every soul that is born of GOD? — the Eye of the new-born soul, whereby a true believer in GOD seeth Him who is invisible? — Is it not the Ear of the soul, whereby a Sinner hears the Voice of the SON of GOD and lives — even that Voice which alone wakes the Dead, Son, thy Sins are forgiven thee? — Is it not the Palate of the soul, whereby a believer tastes the good Word and Powers of the world to come; and also tastes and sees that GOD is gracious and merciful to him a Sinner? — Is it not the Feeling of the soul, whereby a believer perceives, thro' the Power of the Most High overshadowing him, both the existence and the presence of Him, in whom he lives, moves, and has his being, and whereby he feels the love of GOD shed abroad in his heart?” — Is it not the immeasurable Idea which the soul has of GOD — the great Expanse of the Divinity of CHRIST? — Does it not present unto us a dazzling view of the unapproachable, emblazon'd Throne of GOD, adorn'd with the Presence of the LORD JESUS, surrounded with Angels and Arch-Angels, and all the Company of Heaven! — To sum up all, my lord, Does it not bring into the soul a divine communion with the Blessed SPIRIT, transforming the soul from dead works to serve the Living GOD? Yea, is not this Faith, “ a sure Trust and Confidence in GOD, that through the Merits of CHRIST our sins ARE forgiven, and we reconciled unto the Favour and Love of GOD?” — Oh!*
- Heb. xi. 1.
- ib. 27.
- John v. 25.
- Matth. ix. 2.
- Heb. vi. 5.
- 1 Pet. ii. 3.
- Acts xvii. 28.
- Rom. v. 5.
- Heb. ix. 14.

—Oh then, my lord, *be not faithless*, (since you now are call'd to the *divine Participation*) *but believing*, which will settle in your soul a *firm Assurance* of the *Sincerity* of your *Repentance*, and raise you *beyond the Fear of Death*.

—But, my lord, upon a *rational hypothesis*, if a man has *Confidence towards God*, can he fail of being happy in his Love? of *rejoicing with Joy unspeakable*? Does he not herein possess the invaluable *Treasures of Peace*, metaphorically describ'd in Holy Writ, under the Figure of the *hidden Manna*, &c.? —Why, my lord, if *Assurance* of *Salvation* is to be attained *here* (and that it is all the *Scriptures of God bear record*)—if *God* has witnessed to the soul, *Thine Iniquity is taken away, thy Sin is purged, and the Peace of God by Faith dwells in the Temple conform'd anew to his own Image*, what *Fear* can overthrow so *divine* a Principle, which (when exercised upon its proper Object) openeth and shutteth Heaven, and gains admittance to the *Throne and Majesty of God*! —Verily, my lord, in *full Assurance of Hope* do all *who believe on the LORD JESUS CHRIST*, as *co-equal and co-eternal* with the *FATHER*, and none else, *possess the Promises of God*; and *Our Faith is accounted to us for Righteousness* in the point of *Salvation* as was that of *Abraham's*.

1 John iii. 21

If. vi. 7.

Mat. ix. 2.

Heb. vi. 11.

Rom. iv. 5.

ALAS, my lord, I am astonish'd at the *lifeless, half-starv'd, moral Religion*, that is so commonly and *unhappily taught*, *independent* of the *SPIRIT of CHRIST*? —I pray *God* to teach you a more *excellent way*, viz. This *FAITH in our LORD JESUS CHRIST*; which will produce in you (as before hinted) a *divine Assurance* of *everlasting Life*, without *wavering, Diffidence or Fear*. —But believest Thou, the *God of Glory* is *able to do this*, viz. to take away all your *Unbelief*, and substitute in its room, the *Knowledge of his SON*, redeeming you from the *guilt of sin* (tho' never so *foul*) and from the *Fear and Sting of Death*, and all its terrible, affrighting consequences? I dare pronounce then, you will not concern yourself about the *Aparatus* and the *Formalities* of your *Execution*, but lay your life down *like a Lamb*, as a *just forfeiture* for your *Rebellion* against the best of *Kings*, and in *sure and certain hope* of life everlasting!

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WILFUL, *premeditated* Rebellion, is a crime, my lord, that will bear no proportion of punishment *justly* adequate to its guilt, but *death*. But then, let it be consider'd, that a man barely confessing *this*, without having a *deep conviction* in his *soul* of his *Unbelief*, and all the *other errors* and *stains* thereof, gives one but little encouragement to think the *wound* was ever *prob'd to the BOTTOM*. Indeed there seems to be more labour spent in making the unfortunate Earl *acknowledge* his *Rebellion against his Conscience*, than in informing him, (as was the *DUTY* of one entrusted with the *Counsel of God*) That if he died without a *feeling sense* of *God's Love* to his *soul in Christ*, (which I trust in *God* he happily *experienced*) and *knew* that *this* and *all his other Sins* were forgiven him *here*, he would greatly endanger his *Soul*.—And here, my lord, I would also beg leave to ask, How can a man *presume* to offer the *Elements* used in the *LORD's Supper* upon the Principles of *Arianism*? For if *CHRIST* was but a *mere Creature*, (as the *Arians* affirm) he cannot yet be ascended above *PARADISE*; and consequently his *SPIRIT* cannot be *present* in the *Holy Eucharist*, as descending from the *divine Coalition* of *FATHER, SON* and *HOLY GHOST*.—But *Charity* forbids me saying more on this Point, lest by its enumeration the Reader should be possess'd of too strong a prejudice against his *fellow-creature*, who has already so far incurr'd the Censure of all *true believers* in the *DIVINITY* of *CHRIST*, as to *demand* their *Prayers* and *Intercession* with *God* in his behalf.—And as for the *Prayer* recited in *p. 34*. it would have sounded better to the *christian Ear*, had it been *couch'd* in the *Name* and *through* the *Merits* of the *LORD JESUS CHRIST*.—But in this case, my lord, to call it *Prayer*, (I fear) is downright *satyrising* the *glorious Appellation*, inasmuch as it cannot properly be so call'd, without the *Influence* of the *holy* and *blessed Trinity* accompanying it.

14. IN viewing what follows, my lord, *p. 35*. we may easily perceive, how low *human Fortitude* is to *divine*.—I have before hinted, my lord, how a soul that has *received the Atonement* would *triumph* at the *instruments of death*, and count it *all joy* he was going to be *dissolved*.

Be-

Because, my lord, a Soul *happy* in God gathers into his bosom the Boldness of *hope* of soon *entring into the Holy of Holies*; and that tho' his sins were of the most *crimson dye*, like that of *Murder, Rebellion against God, his King and Country*, yet the *Blood of Jesus* was able to make them *as white as wool*.—Unmanly Fear, my lord, is dissipated by the *Love of God* in CHRIST JESUS.—The *steady Countenance* and *Firmness of Voice* (as mention'd by the Act.) are more properly the *Indications of divine Fortitude*, not *human*.—*Humility* and *Resignation*, my lord, are also *divine* *Indications of the Sincerity of the Soul*: But can a man be truly *humble* by *persuasion*? Can he be *resign'd* of his *own will or ability*? *Experience* tells me, that verily, verily, it is the *Gift of God*.—*Pusillanimity*, my lord, in a *noble Penitent* would certainly favour of *unmanly Fear*, was not the *Spirit of God* to be consider'd in his glorious and proper *Attitude*, of supporting the soul *under its afflictions*.—It's true, we cannot from the "*mere boldness and intripidity of the sufferer, infer the goodness of his principles*." *Nature* may assume a high degree in this matter, but *GRACE* shews herself forth with more *irradiency*—it over-shadows its *elder-brother* with its wings—it carries the Soul quite above *natural Fear*, and fills it with all the *Beatitudes of Peace and Joy and Love in the GOD and Father of our LORD JESUS CHRIST*. Now, such a *divine Fortitude* as this, I would to GOD all men were possess'd of, but especially those, who *know* nearly the *time of their death*, and are sure they *shall* fall by the *Hand of Justice*.

Exod. xxviii.

39.

If. i. 18.

2 Cor. xiii. 11

Eph. i. 17.

My lord, I here lament the dying of most of the unhappy Rebels, as well at *Kennington-Common* as at other places. Braving death, my lord, whilst the *Guilt of Sin* remains upon the soul, may rather require the Name of *fool-hardiness* than *christian bravery*. A due preparation for death does not consist in being *Proof* against the shocking *Aparatus* of the *Scaffold* or *Gallows*, nor in *persisting* and *dying* in *rebellious Principles*. A true *Penitent* is he, who *condemneth* and *abhorreth* himself before GOD—one who has cast himself into GOD's *Judgments*, and seeth that by his *Rebellion against God* he *deserveth*

the

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the damnation of hell—who is ever restless and uneasy under the bitter agonies of self-condemnation, and who cannot live (as hath been before observed) till Jesus the Mediator of the New Covenant hath spoken Peace unto his soul. Then, and not till then, will he be enabled exultingly to breathe forth, O Death, where is thy Sting! O Grave, where is thy Victory! — and being passed thro' the shadow of death, he shall arise and shine in the kingdom of God's dear Son!

13. OUR Act. now, my lord, tells us, p. 38. after an odd allusion of the manner of the death of one of the unfortunate lords to the “boldness of an expiring inquisition tyrant,” That the Presumptions of *Enthusiasm* are always more forward and assuming than the Confidence inspired by *Rational Religion*—But wisely carries the system into the Empire of Greece.—As to this stroke of *Enthusiasm*, and pretending to fix it upon the followers of Mahomed, who would not be suspicious that the thing was levell'd at the followers of the blessed Jesus, as God, co-equal and co-eternal with the Father—which in the eyes of an *Arian* is rank *Enthusiasm*.—But by the By, methinks the Act. lashes himself in this section, (if he intended any thing) because a Preacher of Righteousness must be a miserable *Enthusiast* (according to the delusive acceptation of the word) if he does no more than a Mahomedan acknowledge the LORD JESUS CHRIST. And I may venture to say, That in this case the Postulatum of supposed heroism may be as justly fixed upon an *Arian Prostitute*, inasmuch as HE crucifies the Lord of Life afresh, by rendering Him upon the level of a Creature, tho' He is God over all, blessed forevermore!—Now then, what difference is there between an *enthusiastick Mahomedan* and an *enthusiastick Arian*? verily, not a jot. Of the two, the Mahomedan has the Preference, because he acts upon his own innate principles of Infidelity ---- but the other sins against Light and Knowledge.

BUT my lord, true Religion, and the searching after Righteousness, now a-days bear the invidious Appellations of *Enthusiasm* and *Delusion*. But nevertheless, I never yet could find among the wise and prudent, any one so
judi-

judicious as to give the *true* etymology of the word *Enthusiasm*: And here I would beg the favour to be satisfied, why *it* should be render'd *Enthusiasm*, whereas its *true* meaning is, *in God*.—Now, for an *Arian* to argue for the *one*, is no wonder, because it confounds his Understanding of the *Godhead of Christ*—but for those who profess the *Life and Principles of true Religion*, and pray unto *GOD* to have the *Thoughts of their Hearts cleansed by the Inspiration of his Holy Spirit*: I say, for such Professors to join in the *delusive* acceptation of the word, is so absurd and ridiculous, as to afford room to call in question their Understanding as Men, and the Veracity of their Profession as *Christians*. — *TRUTH*, my lord, is the *Herald of Wisdom*, winging its way thro' all the regions of the world.—*TRUTH* issues from the *Throne of GOD*, and bears forth the triumphant Banner of *GOD'S Mercy and Love*: It enables the soul exultingly to burst forth, with exceeding Confidence and Joy, *I know that my Redeemer liveth! My Beloved is mine, and I am his! Whom have I in Heaven but Thee, Thou blessed Redeemer of sinful man!* — Verily, my lord, this is *Enthusiasm*, according to *Arianism*—But according to the Gospel of *JESUS CHRIST*, it is to be *happy in GOD*, thro' the *Eternal Purpose of his SON*, and the *everlasting and glorious Covenant of Grace*. And I pray *GOD*, that you, and all who desire Salvation through the *Power and Mediation of the SON*, may never rest till you are filled with all the *Plenitude of GOD*! — Moreover, in this state, my lord, you will find, that *Vertue*, without the preceding *Grace of GOD*, is not the *highest Dignity* and *chief Security* against the *Stain of Honour*. It is an *Arian Hypothesis*. For *whosoever is BORN OF GOD* is possess'd of the *highest Dignity*, and *chief Security* (even against all the efforts of *Hell*) and none else. Because, when a soul is *born again, born from on high*, and is *freed from the guilt of sin*, he is made proportionably *holy, virtuous, just and good*. We then see *GOD* (by *Faith*) in the *Face of JESUS CHRIST*: But *GOD out of CHRIST* is a *consuming Fire*. — So that if a soul is to be brought to believe *Certainty* (with respect to his repentance, as in p. 30.) is not attainable, and this *Uncertainty* (or, to

John iii. 9.

Ec.

Mat. v. 8.

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give it its *right Name*, this *Unbelief*) the *highest pitch* to which a soul can be raised, or that *Vertue* (antecedent to the *Grace of God*) is the *highest Dignity* or *chief Security* of the Soul—what will become of those who make *Pastimes, Balls, Plays, Dancings, Masquerades, &c. &c.* a *Part* of their *Vertue*? — and *live* and *die* without the *inward Knowledge of GOD or his CHRIST*? — No man is truly honourable, beneficent, or kind, from any *natural principle*, but what proceeds from the *Grace of God*. A man may plead to be a virtuous, upright, good-natur'd person, and a lover of his *Neighbour* as he pretends to love *GOD* — but if he offers to ground his *sincerity* upon any other Principle than *what cometh of GOD*, HE it is that is properly an *Enthusiast* (*i. e.* a deluded Professor of Religion). — My lord, *Vertue*, and *virtuous Principles*, proceed only from the *Love of CHRIST* implanted in the Soul by his Holy Spirit. It is the *Light that shineth into the dark corners of the soul*, and reveals itself to the *fallen, dark, but intelligent Being, MAN!* — It is He that gives us to see by *Faith* what is *naturally invisible* — to taste of the *Powers of the World to come* — to drink deep into the *Cup of his Sufferings* — to take up our *Cross*, and suffer his *Will* in *whatsoever pleaseth Him*. In this we shall be made more than *Conquerors thro' Him* that bath loved us, and given himself for us, that he might redeem unto himself a *peculiar People*—who believe He is the *SON of GOD* (co-equal and co-eternal with the *Father*) and by whose death and intercession alone we may expect to receive the great *Inauguration* of — *Come ye blessed of my Father, receive ye the Kingdom prepar'd for you from the Beginning of the World!*

Which is the hearty Prayer of

Your Lordship's sincere Friend,

PHILALETHES.

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